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Farmers in the United States.

The census returns for 1850, give the following number of farmers in the U. States and territories:—

Maine,	7,700	N. Hampshire,	47,408
Vermont,	48,312	Massachusetts,	55,082
Rhode Island,	8,398	Connecticut,	31,756
New York,	311,591	New Jersey,	32,392
Pennsylvania,	206,347	Delaware,	7,818
Maryland,	27,040	Dist. Columbia,	246
Virginia,	106,807	North Carolina,	81,898
South Carolina,	32,863	Georgia,	81,364
Florida,	5,750	Alabama,	66,610
Mississippi,	44,833	Louisiana,	11,697
Texas,	25,051	Arkansas,	28,838
Tennessee,	118,941	Kentucky,	114,715
Ohio,	269,690	Michigan,	65,709
Indiana,	163,130	Illinois,	140,894
Missouri,	65,161	Iowa,	32,716
Wisconsin,	40,865	California,	1,486
Minnesota,	340	New Mexico,	7,809
Oregon,	1,702	Utah,	1,570
Total in 36 States and Territories,	2,363,958		

From this it will be seen that Ohio, young as she is, is second to New York alone in the number of her agriculturists. Pennsylvania is third in the list; and another of comparatively recent settlement, Indiana, comes next to the Keystone state. The number given for Minnesota, 340, is probably far short of what the immigration for the past four years would make it now.

How few of all these have the forethought to seek any light upon the end and aim of all their toil, a profitable culture, profitable not only for the present generation, but for those to come. The farmers of the Union, of New York alone, are a mighty host; but their strength is wasted in giving battle without regular tactics, in seeking to conquer the strong fortress of earth's fertility without the strategems of skill, and heedless of the teachings of science or experience. To the strength of arm and limb, to the ready hand and active spirit, the willing mind must be added to secure the highest success. Gains laid out in the getting of knowledge of their craft will pay in an hundred fold. Their papers and their societies should muster an hundred or thousand patrons for every one to whom they now dispense increased light, and whom they now inspire with additional ardor.—Public spirit and patriotism can have no finer field for effort than is offered in bringing the heedless beneath these kindly and enlightening influences.—[Coun. Gentleman.]

The above is worthy of the attention of the 270,000 farmers of Ohio. Many of them have heretofore been deprived of the opportunity to get such knowledge as would make their toil more pleasant and profitable. Now they have in their midst, and accessible to four-fifths of them, because of its cheapness, an Agricultural College, where much that is valuable in reference to animals, vegetables, land and labor, is taught.—[Ohio Farmer.]

THE CROPS IN MINNESOTA.—Strangers now on a visit to our Territory, express great surprise at the luxuriance of the crops raised this season in Minnesota, and declare that they far exceed their most sanguine expectations, and are much larger than those in Ohio, Indiana, Illinois or Iowa. The fact is, Minnesota is just getting known as an agricultural region, and ere long her rich lands will be rapidly taken up by the enterprising farmers from the older states, who are anxious to escape fevers and agues, and at the same time secure fertile farms.—[St. Paul's Pioneer.]

TO DESTROY BED BUGS.—We have made use of the following simple yet efficient means of destroying bed-bugs and similar vermin, for several years, and found it to be complete in its extermination.

Remove from the room everything that is not infested; then take a small quantity of sulphur and set it burning in an old kettle, keeping the room closed tight until the smoke has all disappeared. After this, thoroughly ventilate the room, and the smell of the sulphur will all pass away.—[Alb. Cult.]

Mormons.

The church of the Latter-Day Saints, in imitation of Christ, sends out its missionaries to every portion of the earth, without purse and scrip, and they meet with sustenance, and in return ship to Utah numerous converts. Recently a detachment of twenty-one missionaries proceeded to the Sandwich Islands, where they have some five thousand members, to convert the natives. They are found, too, among the "Cannie Scot." The Grenock Advertiser says:

"At Ayr, one evening lately, a party of three women and one man were seen walking together on the beach, and separated, the man taking his position barely out of pistol shot; and, to the surprise of on-lookers, he commenced stripping, as if going to bath. But surprise was succeeded by consternation on the part of the spectators, when one of the women began to divest herself of her clothes. The man met the lady half way, and, to the amazement of all who witnessed the spectacle, gave her his arm and slowly and ceremoniously marched into the sea knee deep. Adult baptism was the key to this proceeding; for the man, after pronouncing some gibberish, immersed his companion over head and ears, and, pronouncing a benediction, they slowly returned to their respective places. The party went off singing psalms aloud. Subsequent inquiry brought out the fact that the dipper is a Mormonite, a disciple of Joe Smith, and the dippee is a newly made convert. Many of the sect, strangers, have lately been seen in Ayr."

We have another account of Mormon emigration from an English paper, which says:

"The select committee on emigrant ships, in the course of their recent inquiry, examined Mr. Richards, who described himself as 'President of the Church of Jesus Christ of Latter-Day saints in Great Britain,' and 'agent and passenger broker.' In the course of his evidence he said: 'We have about sixty thousand members of our community in this country, including children. The country is divided into districts, each with its president, and the work of proselytism is proceeding quite satisfactorily. Our converts are more from dissenting bodies than from the Church of England.'

"It is not a condition of conversion that they should leave this country within a certain time, but it is authoritatively advised that they should emigrate, and gather to the main body in Utah, where our numbers are between forty and fifty thousand. I engage vessels for the emigration. I sent two thousand seven hundred and two persons out this year from Liverpool for Utah, but seven hundred of them were from the continent. The cost is about twenty pounds per head. They pay the cost of their passage if they can; but we have a fund for the emigration of poor persons who can be well recommended as moral characters and industrious people; mechanics, who will be qualified to increase and enhance the interests of the community."

"About £18,000 have been applied this year in assisting emigration; most of the money was supplied from Utah. Those who are aided undertake to repay the advance when their circumstances will allow. Our emigrants are of all classes, but mechanics predominate. They generally go out in families. I send them to New Orleans, where there is an agent acting in concert with me, and he receives them, provides for their further progress, and passes them up the Mississippi and to Utah Territory. There is a temporary president, authorized by me, on board each vessel, either one of the emigrants or a person who has come over from Utah; and he has the spiritual care of the emigrants on the journey."

Many will recollect an eccentric missionary of this church, who, a very few years ago, appeared in the varied character of apostle, priest, and actor. Theatrical representations are a sort of semi-religious occupation at Utah; and hence it will not ap-

pear so strange that Elder Adams should appear on the stage, as well as in the pulpit.—A few months ago theatrical representations were given at Utah, as a part of the farewell exercises on the departure of missionaries to distant stations, inconsistent as it may appear in the eyes of other sects. Elder Adams was a star in the theatrical firmament as well as the religious; and the following anecdote is told of his Thespian experiences:

He was paying a star engagement in one of the large towns in Massachusetts. When his benefit night came, he selected his great character of Richard III., in which to greet his numerous friends. The house was crowded, and Richard was himself again.—The elder never played so fiercely, the tyrant never exhibited his deformities so conspicuously, never offered his "kingdom for a horse" so eagerly. The audience were electrified, and the curtain went down amid thunders of applause.

Cries of "Adams! Adams! Speech! Speech!" reverberated through the house.—The tragedian, meanwhile, had retired to his dressing-room, stripped his royal robes from off his shoulders, and was busily engaged wiping the perspiration from his heated face. But the cries still continued, and the manager, the veteran Dinneford, rushed into the room in a high state of excitement.

"For God's sake, Adams! What are you about? Don't you hear the row in front?—Go on, go on, and say something, or they'll stamp the house down."

Thus impelled, the elder started in his shirt sleeves, which were rolled up, his face still dripping with water, and appeared before the curtain.

His appearance was greeted with renewed applause. Adams stepped down to the footlights, and began a speech with "Men and brethren!" The subject of his speech was the intimate connection between the drama and the preached gospel. At its conclusion, he held up the right hand and said: "Let us pray!" The audience were hushed in profound stillness at the novelty of the scene, and the impressiveness and fervor of the elder's prayer.

He finished the prayer, and then with both arms extended, he said: "The congregation will please rise and be dismissed." The audience rose and received the benediction, and retired as orderly as a congregation on sacrament day. It was not until after they had reached the open air, that the supreme ludicrousness of the scene just enacted struck the people on the head. As soon, however, as it got through their hair, peals and peals of laughter echoed through the streets, as group after group sought their own homes. The elder felt happy that night. He had killed two birds with one stone; had given the people a good play, a good scrap of doctrine, a good prayer, and had dismissed them with a blessing.

NEW WAY OF RAISING STEAM.—The new machinery of the Collins steamer Arctic is to work on a different principle from engines in ordinary use. Instead of conveying the steam directly from the boiler to act upon the piston, it is taken to a separate chamber, and heated out of contact with water.—This gives it a temperature some 400° higher, and nearly ten times more elastic force. This dry or super-heated steam is combined with a portion of ordinary steam, and the compound drives the engine. The saving that this improvement is intended to effect is in fuel; for of course it requires less to heat the vapor separately, than to heat the water and vapor together. This principle has long been talked of, but we believe it has never before been practically applied on any extended scale. An incidental advantage of no small consequence to ocean steamers, is the reduction in the amount of coal they now have to be loaded with, to the detriment of their speed as well as the loss of space.

A SHORT ROMANCE.—The following romantic incident is said to have occurred a few years before the Russian conquest of Armenia. The Sirdar fell violently in love with a beautiful Armenian maiden, and demanded her from her parents. Their supplications and those of the girl herself were unavailing; for, although she had a lover, she was not formally betrothed; she was consequently carried off to the harem. During the night, her lover entered the palace gardens, and in a low voice commenced singing beneath the windows of the harem, in the hope that she would hear him. Soon a window was opened, and some one leaped out. Fearing that his singing had betrayed him, he fled; but as he heard nothing more, he crept back, and found his beloved caught in the branches of a tree, which had broken her descent to the ground. He helped her down, and they prepared for flight, but being overheard, they were pursued and caught, and in the morning they were brought before the Sirdar. When the latter had heard the circumstances of the case, he exclaimed, "I see that in the sight of God you were already betrothed. Lovers so true should never be parted. Live happily together, and God be with you."

TROUBLE.—Read what the Clinton Courant man says on this subject:

"Baby's got the measles, second boy is drooping; third one down on trundle-bed, with dreadful cough is whooping. Mercury down to zero, wood-pile some below it; man tries to be a hero, but feels he cannot 'go it.' Wife is busy washing a bit of dirty duds, whilst ever and anon a tear falls silent in the suds. Husband rocks the cradle, second in his lap; soothes the third one with a kiss, and hits the fourth a slap. So from moans, and starting, troubled dreaming, the tune is changed to groans, and stifled sobs and screaming. Patience all exhausted, he roughly speeds the rocking. Confusion worse confounded! A neighbor ope's the door, and with voice and face astounded, says: 'have you heard the price of flour?' 'No,' husband loudly halloo's, 'what's the latest news?' 'Flour is thirteen dollars—twelve has been refused.' 'A scream!' 'Tis sissy's voice; something comes athwart her. In she comes, all covered o'er with blood and water. Old Brindles's gored the heifer, broke the yearling's thigh, knocked Sissy down and hurt her, and scared a passer-by. Wife sits down despairing, weary of her life; husband nothing caring for the quadrupedal strife,—wonders whether Job, the man of many sores, when his wife bade him give up, led such a life in doors."

"Meantime, the wealthy mother sits in her easy chair, on its rich, embroidered cover, 'mid comfort everywhere, and wonders what they mean—these people that are poor—prating of the troubles, which they think they endure. 'If they only had her trials, knew what she underwent, they'd think that all the vials of wrath were on them spent; which sets thinking, reader, that if rightly estimated, one half of all our sorrows, are sadly overrated. And the moral of our rhyme, though prosily it runs, is—never borrow trouble, but take it as it comes."

The vegetarians are again in our midst, says a Philadelphia correspondent, and to-day will present us with a feast prepared without the aid of the butcher. The vegetarians profess to found their hygienic principles upon the anatomical structure of the human body, and upon the physiological properties and functions thereof; also upon the phrenological connection of mind with the organs of thought and passion, which are intimately united with the psychological doctrine of man's spiritual nature.—Thus they endeavor to show that man's highest moral and most holy attributes can be best and most healthfully developed by living solely on fruits, farina, and the products of the vegetable kingdom.